The Christian Community

JOURNAL OF COMMUNITY RELIGION

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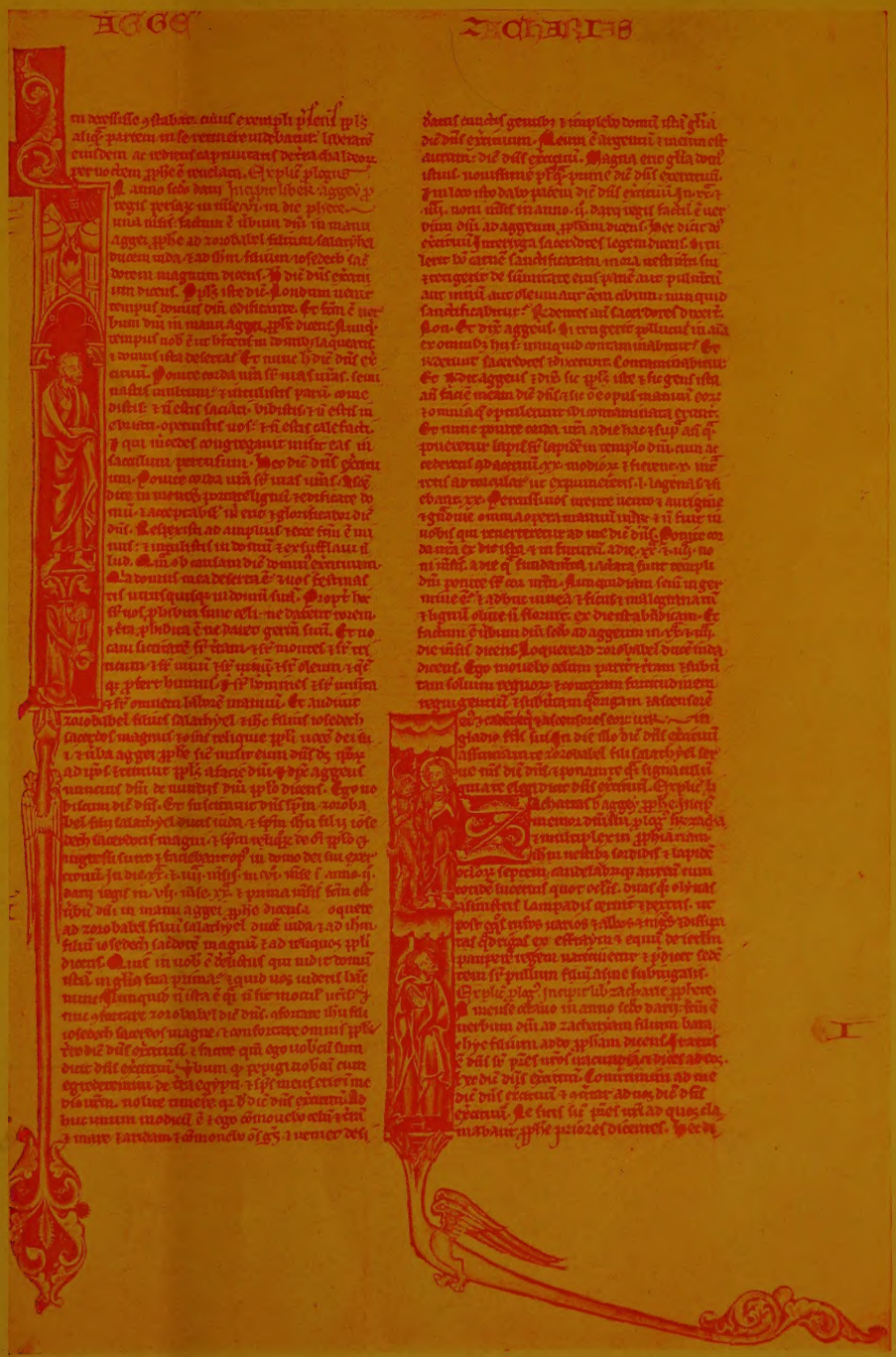

13th Century
Latin Bible

Illuminated in England
The Vulgate Version

December 21, 1934

The Community Church Workers of the United States of America, (Inc.)

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OBJECTS

To foster Christian unity.
To help communities unite local churches.
To plan community programs.
To hold conferences.
To foster and promote fellowship for community religion.
To help reduce competition and overlapping of effort.
To place cooperation above competition.

Members in Every State
Service Bureau for Churches and Ministers
Uniting Churches
Promoting Community Programs
Publicity on Church Unity

About A Man Called Jesus

A LADY recently wrote to a daily paper a criticism of the discussion of current issues in the pulpit. She said, in part: "One recent Sunday I attended a church service where not a word was spoken about the corn-hog program, not a word about the gold standard and not a word about repeal. F. D. Roosevelt's name was not mentioned . . . . We did hear about a man called Jesus. . . ."

WE fully sympathize with this woman's belief that a church service is for prayer and worship and we cannot conceive of a church service that does not make worship the primary interest. We also believe that in a Christian church the congregation should hear "about a man called Jesus."

BUT, we also believe that an intelligent and sincere minister can not ignore the serious importance of current issues which have to do with political, economic and social life. And we further believe if the minister is courageous as he ought to be, he will not ignore such issues.

OF course a Christian minister should talk "about a man called Jesus." But, what do we mean when we talk about Jesus? Do we mean to discuss him as a soft sentimentalist absolutely separated from the life about him? Do we mean to discuss his ideals as mere abstractions which have no connection with the problems of practical life?

TO ask such questions is to answer them. If any one can separate Jesus from such issues as honesty, social justice, fair dealing, sharing with the needy, ministering to the unfortunate, temperance, universal peace and social and political hyprocrisy, that person certainly does not have the first conception of what Jesus means.

ANY one who can talk about the Gospel of Christ and not think of feeding the hungry or clothing the naked or ministering to the suffering has certainly missed the whole import of the Sermon on the Mount and the twenty-fifth chapter of Matthew which makes the very test of salvation "inasmuch as you have done it unto the least of these."

AND any even fairly intelligent person knows that all these problems are problems of economics and social adjustment and that they are very largely determined by political action. The Gospel of Christ is social justice. The ideals of Jesus constitute the motive, and the only true motive, for right political action. The heart of the Gospel is the heart of true Democracy; they cannot be separated without doing violence to one or both.

TO pretend to be interested in Jesus and his gospel without being interested in the tremendous program that is being undertaken in the United States at this time, or without being interested in what is taking place in all the world today is to make of Jesus a nonentity and to make of his gospel a mere sentiment which has no meaning for life. When certain people try to make Jesus something apart from life, it is small wonder that religion is charged with being "an opiate for the people."

CLIFF TITUS

Chicago

YOUR skyline curves in the marble song
Of soaring tower and dome,
Your parks are a jade and silver chain
By Michigan's tumbling foam.
But southward are hunger and squalid rags
Where the spawn of poverty teems.
You are blended of beauty and grim despair,
O city of dregs and dreams!

Leslie Savage

The Story Of Christmas

A MERE glance through, "The Story of Christmas," by Canon R. G. Campbell, Macmillan, excites one's interest. Such attractive chapter headings as "How the Story Began," "Non-Christian Christmas Customs," "The Children's Festival," "Modern Stories," "Nativity Plays," "Carols and Christmas Verse," are sufficient in themselves to give one a desire to know more of the historical and traditional background of our Yuletide celebration. The book shows how Christmas through the centuries has served as a time of recreational and social festivity as well as an event of world-wide religious significance. It is well illustrated with attractive prints of the greatest Christmas masterpieces.

EMERSON O. BRADSHAW

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

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Ring In The New

THE CHRISTIAN COMMUNITY after six months of existence, a merger of *The Christian* and *The Community Churchman,* wishes to extend sincere wishes for a glad New Year to all subscribers and friends.

The New Year will bring many opportunities for service to churches and communities for a better religious life. Our hope is that it may strengthen the ties of Christian fellowship across all boundaries of church, nation and world. May the blessings of the Giver of all good gifts bring us peace, joy and service for His Kingdom through all the coming months.

Diversity In Unity

A QUESTION was given recently to this effect: Won't you standardize people by organizing them into Community or United Churches?

Let him who thinks that this should be answered in the affirmative, give a little thought to it.

Community Churches are of all types, kinds and connections. No two of them are exactly alike. They allow for individual interpretation and creative building while suggesting that a community has the right to decide what kind of church it desires and will support.

Constitutions are written locally and while it is true that many appear to be much alike, there is diversity in this form of unity to please everyone who will look below the surface to the philosophy of the movement.

No overhead domination is given. The community is the final arbiter of decisions about procedure. Experience alone is put at the disposal of people who wish for it and experience is a valuable teacher. Elizabeth R. Hooker who wrote "United Churches" discovered them so different that she found it very difficult to catalogue even half the list. Creative programs are more possible just because of this independent and local initiative and anyone dealing with Community Churches knows they have a *real mind of their own.*

They cannot be herded, standardized or bulldozed into even *simultaneous* programs, let alone *similar* programs.

Let every Community Church minister and layman create, experiment, try out plans, programs, philosophy. Out of such trial and error great good will come. Basically they have much in common with all churches and the soundness of their teaching will be found in their practice. Leadership drawn from every denominational background brings diversity within this unity. Each will contribute to the group thinking just as each will contribute to the outward success of a unit church.

Memorabilia

1934—Another year is passing into the archives. Religiously it has been a great year. It welcomed a New Deal. It got what it wanted. See it pass in review. A Secretary of Agriculture was hailed as an Old Testament prophet. Religious and Welfare Recovery was born. The peace movement went into a total eclipse. Denominations entrenched themselves for a steady pull out of the depression. The TVA was greeted by social planners and damned by the business press. Unemployment reached an all-time high for these United States. Edwin Lewis issued his *apologia pro vita mea* in his "Christian Manifesto"—retracing his steps after forty years of liberalism.

The President took a vacation on a battleship to Hawaii and won an election by radio. The largest navy in our history was ordered. The munitions investigation put Senator Nye in the spotlight and gave the whole country a jolt about "this hell of a business."

Germany groaned under Hitler and the church held out against being the tool of the State. A whole state organized to beat Upton Sinclair upon a program of proving him an anti-religionist. Even newspapers quoted the Bible to shove him into the back yard.

Churches were sold under the hammer. Homes were saved by the Federal dole. New York State put church properties on the tax list and leaders inveighed against compulsory military training at universities. The Supreme Court upheld the land-grant colleges in their compulsion of military drill.

The wave of religious hysteria pegged the Oxford movement at about 90% and drove university leadership down to about 40 point 5. Brains were laughed at by Republicans, newspapers and Chambers of Commerce.

A larger income tax was recorded while riots occurred over too thin a diet for the unemployed.

Hogs were murdered; cotton plowed under. Wheat was killed by drouth and whole sections moved bodily, hunting farms which were not subject to wind and weather.

The government spent wildly as during the Great War. This was a war to end depression and the budget is not balanced by billions.

The churches have told the movies to clean up or be boycotted. The movies and all leisure amusements are crowded to the doors.

Mission budgets have declined and thousands of workers brought home to seek employment among depleted churches.

Aircraft are larger and faster. Trains are streamlined and speeded up to twice their normal speed. The Century of Progress has gone into history and forty-five

million people paid good cash to see whether the Twentieth Century is Progress. The Donkey party has gone to the left and Will Rogers has buried the Elephant.

The year has been wet with a vengeance. The Club has now become its own bootlegger and one year of repeal is staggering into the wildest New Year of our whole history.

One of our leading religious educators has gone over to save the dividends of investors and others are on the fence not knowing which way to jump.

Five million college graduates are looking for jobs and Ford is spending $20,000,000 to enlarge his plant capacity.

1934 has been a great year!

Happy New Year. 1935 could hardly be worse.

Re-Thinking Missions

THE Modern Missions Movement has just issued the first *Bulletin* recommending World Service objects which have been reviewed and put to a rigid test by their Research Department in New Haven, Connecticut, of which Orville A. Petty is director and Luther A. Weigle, chairman. It is an eight-page booklet and gives projects worthy of support following the procedure recommended by the Laymen's Commission of Appraisal.

This is the first really constructive step growing out of the wide-spread hearings given to "Re-thinking Missions" in the country.

How this will be received is beside the point of this editorial comment. It is here to be reckoned with and covers a wide range of objects listed both by countries and type of work.

Union work is stressed while many agencies are represented. Congregational work, Y. M. C. A., Yale-in-China, Agricultural Missions Foundation, National Christian Council of India, Baptist work; undenominational and independent work, Baptist Woman's Board; Y. W. C. A., World's Sunday School Association, and others are represented.

The report says:

"In co-operation with mission boards and other agencies participating in work which has been seriously affected both by changes in the religious thinking of the world and the decline of resources during a period of world depression, the Modern Missions Movement is striving to increase interest and support along the line suggested by the Laymen's Report—*Re-Thinking Missions.*

"In the plan for selecting enterprises to be employed in this and succeeding issues of the BULLETIN, it was announced that lists would be tentative, partial, positive and co-operative. No attempt is made to include all promising enterprises—this would be an impossible task. The lists afford positive information concerning enterprises selected from those submitted to the Research and Executive Committees for consideration; and is not to be construed as prejudicing the choice of other types or pieces of work. Many individuals and churches want to contribute to such enterprises as are named herein, and it is desirable that their co-operation may not be lost to the possible world service of Christianity."

Free copies of this and other literature may be secured from Charles J. Ewald, executive secretary, Modern Missions Movement, 77 W. Washington St., Chicago.

The Church Today

Biennial of The Federal Council

Dayton, Ohio, December 7, 1934

THIS city of National Cash Register and Westminster Choir fame was the host to the Biennial meeting of The Federal Council of Churches. Theme: "The Church for Such a Time as This." President Albert W. Beaven broadcast "The Church Facing Tomorrow" and George A. Buttrick held a large audience in beautiful and worshipful Westminster Presbyterian Church on the subject, "The Deeper Function of the Church." Here was a new George Buttrick, facile in speech and determined in attitude. He spoke out!

Panel discussions, "Building Church Cooperation in the Community," chairman, H. Paul Douglass, and "The Responsibility of the Church in the Economic Crisis—Rural and Urban," chairman, F. Ernest Johnson, were enjoyed by the 350 delegates present from 26 denominations and "coopted" affiliates.

A layman (Methodist), Frank A. Horne of refrigerating fame, drove facts home like an old time evangelist on "America must Choose—Shall we have a Christian Social Order?" He thought we should. Said Mr. Horne: "Our laymen are socially illiterate."

Evangelism was stressed as usual. Out of the usual, however, a *National Preaching Mission* was voted for 1935 presented by William Hiram Foulkes of Newark, New Jersey.

UNITED Church of Canada loaned Moderator Richard Roberts for a series of extraordinary devotions. A new picture was seen of a literary master preacher recommending individual card signing of new recruits in and out of our present church memberships. He was rich in suggestions and read beautiful prayers presumably from "the Hymnary" of the United Churches.

Birth control, Army and Navy chaplains, militarism in education and social issues were discussed as freely and fully as time permitted. The tentative report on the chaplaincy was neither satisfactory nor complete. The committee will try again.

Racial problems centered in the Scottsboro case which was a dramatic moment for Council Secretary Haynes. An interracial dinner was held at the Negro Y. M. C. A.

President Palmer of Chicago presented a long "Message and Task of the Churches Today" which was amended from the floor to be more acceptable to the least common "denomination." He graciously accepted new words and held to the original meaning. Such is cooperation.

Liquor was reported but not to the satisfaction of Bishop Cannon who "caned" his way into the discussion and dominated a vote for the old stand.

CLIMAX of the meetings came when Walter Van Kirk and his department of International Justice and Goodwill presented the *piece de resistance,* Senator Gerald P. Nye, in person, who flew from munitions hearings in Washington to electrify and hold spellbound for two hours an audience of 2,500 people in the auditorium of the National Cash Register Company. Let

it be said that his speech was the high spot of the whole meeting and fraught with more significance than any address on the whole subject of world peace that has been given for ten years! It was radioed locally and in an after meeting around glasses of orange juice and Coca Cola, a few of us heard how he is speaking out this message to Rotarians, American Legionaires, Canadian audiences and churches and synagogues all over the country. He looked a boy, but spoke like a man! Nine years in the Senate and from North Dakota Progressives he has favored no one and gives facts of sworn testimony which make one's blood run cold. Profits, sales, fears and fomentation sell munitions and if the largest navy is our goal, we have the people within our gates who (for a consideration) will supply the ships, on sea, under sea and over sea *ad nauseam*.

YOUNG men were conspicuous by their absence as usual from these proceedings. Those who were there felt lonely. The gray hairs run the Federal Council and the denominations are more in control than ever. This is what they voted in Indianapolis two years ago and this is what they have.

A threatening deficit of $52,000 made Phillip Schwartz, formerly of La Grange, Illinois, write figures on a blackboard and show the very low percentage of gifts from any and all the constituent denominations. "Those who call the tune, should pay the fiddler."

E. C. Homrighausen of Indianapolis and Henry Smith Leiper told different tales of the German church situation. Pro-Nazi in his leanings, Homrighausen went somewhere but being a Barthian no one knew where! Leiper clinched the fact that the church and church only had obstructed Hitler and that is that!

A NATIONAL Conference on Churches and World Peace proved an anti-climax (arrangements committee, please note) led by Bishop Oldham of Albany. It was made up of cooperating organizations and even such names as Kirby Page, Charles Clayton Morrison, Henry A. Atkinson, and others, failed to hold the mass of Council delegates. There was little to say after Senator Nye had fired the "Big Bertha" of the Munitions Investigation. He will need all these and more delegates to keep pressure from hiding, sabotaging or completely closing this investigation of this unholy mess of death-dealing business!

The Dayton-Biltmore Hotel proved a happy choice for sessions and a free dinner from Mr. Patterson's great cash box company was eaten with no misgivings by members of social service committees and others. Daniel Brownlee, secretary of the local Council of Churches, entertains warmly and Samuel McCrea Cavert proved he is a *real* General Secretary.

THE new president is Ivan Lee Holt of St. Louis, who modestly placed himself at the helm mentioning a long line of heroes who had guided the Council through 26 years of peace and storm. Dr. Holt leaves January 15 to fill a three months' visiting pastorate in The Community Church in Shanghai, China; will confer with the National Christian Council of Japan and will visit Australia. Many thought Lewis S. Mudge was slated for president, but he nobly took a back seat while the Southern Methodists came to the fore. The official handbook reported progress in each department. Vice president is George W. Richards, new president of the new union of Evangelical and Reformed churches.

There were no racial discriminations, issues of division, undercurrent of social unrest, nor "youth movement," and each took his clerical ticket in hand and went home on half-fare given by our kind railroads.

RICHARD E. SHIELDS

Discovery

Sometimes, dear God, my soul cries out
In utter agony.
Torn between dissecting doubts,
Confused, afraid, yet *still* devout,
It turns to Thee.
And though the night be deep,
Or dark the storm,
I know my God shall never sleep,
But, smiling at me where I weep,
Will draw me close
And save me from all harm.
And as I look upon His Face
And see the grandeur radiant there,
My humble soul will bow in grace;
Then, turning, it will seek the place
From which it rose
And take Him there.
And lo! the doubts shall fade away,
And love shall herald the dawning of a greater day!

Gordon Pratt Baker

Who's Who

The reproduction on the front cover is loaned by the Art Institute of Chicago and is from the 13th century Latin Bible, the Vulgate version, illuminated in England. The Art Institute of Chicago secured it from W. M. Voynich of London. The initials are in color on a gold or patterned ground. Miniatures are set in the initials. Red is used to touch up the cheeks and lips represented. It is bound in 17th century wooden boards. This reproduction gives a page from Haggai and Zechariah. In the one initial, Haggai is seen in a city and below is an illuminated perpendicular design. In the second initial is the Temptation and the illumination ends in a long dragon extension at the foot of the page.

Cliff Titus is minister of the First Community Church of Joplin, Missouri. A member of the Board of Directors and a former president of the Community Church Workers.

Burris Jenkins, author of "The Hand of Bronze," "The Beauty of the New Testament," "Let's Build a New World." Traveller, lecturer and minister of the Community Church of Kansas City, Mo.

J. E. Boyle, editor, **The Diocese of Chicago.** This article first appeared in **The Chicago Daily News** and is used by special permission.

Albert H. Law is a resident of Dalhart, Texas, and describes the Dalhart Better Films Council.

The picture "Rest on the Flight," Veronese, is loaned by the Art Institute of Chicago but the picture is owned by the John and Mable Ringling Collection in Florida.

The pictures for the Church of the Month article are the property of the **Dayton Herald,** Dayton, Ohio.

W. A. Harper, professor of religious education in the School of Religion, Vanderbilt University, Nashville, Tennessee.

Emerson O. Bradshaw, secretary Christian Education Department, Chicago Church Federation.

Alma Leggett Lonsdale, Kansas City, Missouri.

Leslie Savage lives in Rochester, New York.

Gordon Pratt Baker, Phi Beta Kappa of DePauw University, whose home is in Baltimore, Maryland, is a student in Drew Theological Seminary, Madison, New Jersey.

Lester M. Ellis, Wichita, Kansas, is general secretary of the Wichita Y. M. C. A.

Editor's Note: David R. Piper, whose letter appears in answer to "Prophesying and the Community Church" by Robert Whitaker, is author of "Community Churches" and one of the founders of **The Community Churchman.** He is connected with the David C. Cook Publishing Company, Elgin, Illinois, as managing editor of lesson materials for intermediates and young people.

Everlasting Childhood . . . . .

by BURRIS JENKINS

And they came with haste, and found Mary and Joseph, and a babe lying in a manger. Luke 2:16.

THE story of the birth of Christ and of that first Christmas in the little town of Bethlehem, the whole world would probably agree, is the most beautiful idyll that was ever sung. Whether all who hear it accept its every detail or no, none the less the beauty and the value of the exaltation of childhood contained in it enters at once into every heart that hears it and stays there throughout life.

Gospel of The Infancy

The early chapters of the gospels, particularly the gospel of St. Luke, which contained the story of the birth and childhood of Jesus, go by the name of "The Gospel of the Infancy," a fitting title. Whatever one may believe about the literal accuracy in all details of this winning narrative, this much we must all agree upon, that ever since that tale was told childhood has held a different place in the affections and the esteem of all the world. I would not for a moment maintain that those who never heard this story did not love and value their children. To love one's little ones is as instinctive no doubt with humanity as with all other creatures; and there is testimony enough from the histories of nations who had never heard the gospel of the infancy to show the natural affection in the hearts of men that springs to meet the helplessness as well as the winsomeness of little children in all places and in all times. And yet I venture the assertion that wherever this story of the inn at Bethlehem and the birth of this little child who was cradled in the manger has gone, childhood has forever after held a higher place, nestled in warmer hearts, created a firmer faith and a deeper expectation for its promise than before that story came. Wherever Christmas and the gospel of the infancy have entered into the texture of a nation's thinking, there the value of every individual life has risen higher in the national esteem and therefore the preciousness of every little child has been immeasurably enhanced. Wherever throughout the world Christmas holds a high place this week, there children reign and childhood, everlasting childhood, comes into its own.

The Child First

It is altogether in keeping with this fact that he who was born on Christmas day and so set the calendar for all the world ever since, when he grew to manhood and set out to shape the thoughts and ideals of men, should have taken a little child one day and set him on his knee in the midst of all the adult throng by which he was surrounded and should have said to them, "Unless you become like this little child, you cannot enter into the proper relations with your fellowmen, the fraternal order, the family life which I have come to teach and which I call the Kingdom of God." That seems a very simple statement to make and to understand; but we have been two thousand years trying to get hold of it and we haven't got it yet.

We persist in maintaining an adult civilization. Our social structure we build preeminently for adults, and children we rank as a necessary nuisance, to be seen and not heard. Our families, we run them for the benefit of the adults preeminently; and the children, we make them behave so they will not interfere with the superior comfort and complacency of the grown-up members of the family. Our schools, they are adultized, and ordered not to give full play to the initiative and self expression of the children so much as to add to the convenience of the teachers and administrative officers. Our churches are built and managed for adults; children must not make a noise in them; sermons are preached for grown-ups; music designed for adults; all the appointments are for maturity and not for that childhood which the great Master said was the synonym for the kingdom of God. No, we haven't learned much about this gospel of infancy in two thousand years. Although we have seen numerous instances of the fact, still we do not understand that genius is everlasting childhood; that the choicest members of the race are those who never grow up and never grow old; that the very few who really belong to the kingdom of God live in everlasting childhood, boyish and girlish to the last. No, that is not easy to grasp and to understand, and almost nobody who hears or reads these words has caught the truth of Jesus' statement that unless you become as a little child you can't learn the real secret of life.

Toward Perfection

This is not to intimate that childhood is ideal, finished, perfect, far from it; but it is to intimate that the secret of life is in becoming, growing, progressing, being imperfect but moving on towards perfection. Childhood is selfish, barbaric, savage; but that is a characteristic of the whole race which never has been outgrown; but given half a chance childhood conquers its savagery, overcomes its barbarism, restrains its self-assertion of its own will and desire, disciplines itself, and grows. That is the secret of the kingdom of God, to grow; and the crime of life, what we call sin, is the refusal to grow; and a lot of us adults are living in that sin.

NOW to analyze just what Jesus meant by his gospel of the infancy, the everlasting childhood of those choice spirits who should be admitted into the reign or realm of God; what does a child have that is so desirable for the rest of us? First, imagination. A child sees so much more in the world than the rest of us whose eyesight of the mind has begun to fail. We have seen things so often and so long and so crooked that we have made mental pictures of them, stereotyped, fixed like cement, and we cannot change them. But the child, he sees the world full of a number of things, so many birds and beasts that are real, but that we oldsters cannot see. And when the child gives free reign to his imagination, then we check him up and tell

him he is a liar. Not so, we are the liars in the case; and the child sees and tells truth far more real than the concrete facts which appeal to us scientists and oldsters of every kind. The genius, too, lays hold upon the ideal behind the real, just because he is in his everlasting childhood; and we resist him, too, call him a liar, and refuse to believe him generally until long after he is dead; then we find out that his imagination spoke more truly than our prosaic minds and vision and give him a grudging and reluctant credit and crown. Oh yes, we cannot enter into the kingdom of heaven without imagination approaching in freedom the imagination of the child.

Simplicity

Then the child has simplicity, while we older people have learned duplicity. The child says what he thinks and what he means, and acts it out. He is sincere, and is on the surface just what he is underneath. How much of this inestimable quality do we find among adults? Mighty little. The pressure and complexity of life begins teaching us very early to dissemble, to hide ourselves behind masks, to say one thing and mean another, so as to smooth our way through the world, to be one thing and look another so as to get credit by the false standards of a warped and twisted society. Simplicity belongs to the kingdom of God, as it belongs to the little child; and the really great men who have walked this poor old misguided earth are the simple ones, the ones who have dared to be sincere, refused to play a part, torn away the masks from before their faces. Christian or non-Christian, they nevertheless caught the secret of the child-like kingdom, from Socrates to Mark Twain, they were simple souls that never grew up. No wonder they are charming, for really the most attractive thing that any of us can be is to be himself.

Humility

ALONG with simplicity goes humility, not the hypocritical humility of the Uriah Heeps who have forever thronged religious assemblies from the days of the Pharisees on down to the present hour, but the real humility, the meekness of those who shall inherit the earth and the kingdom of God, which consists not in spinelessness, not in cant and whining, not in a false "spirituality" which is not spirituality at all but is only pride; but in a just estimate of oneself, a fair measure of one's own abilities and defects, a calm and unbiased estimate of one's assets and liabilities; a humility that does not think of itself more highly than it ought to think but does think of itself just as highly as it ought to think; and does think of everybody else just as highly as one ought to think of them. That I call humility, and that I have seen in every truly great man I've ever met. I could name them: Alexander Procter, President Eliot, Chief Justice Taft, Woodrow Wilson (would you believe it?), Viscount Cecil, General Pershing, William James, Charles Eliot Norton, oh, the list runs clear through the short span of my life and its contacts, here and there, with the really great. These people belonged in the kingdom of God and their humbleness, their meekness, which they share with unspoiled childhood, marks their membership.

143. VERONESE REST ON THE FLIGH
The John and Mable Ringling Museum
Courtesy Chicago Art Institu

THE heart of a child and of those who are really in the kingdom, overflows with good will, until that child becomes warped by adult mistakes. The child naturally, if left to itself, runs up to other children to embrace them, rushes to animals to fondle them, kisses and hugs inanimate objects out of pure kindliness. No wonder the angels sang, "Good will to men." Very early, unfortunately, and unconsciously, we implant in the hearts of our children distrust and fear, hostility and timidity toward other people and toward the world round about us; but what I'm trying to say is that left alone, the natural impulse of the child is an impulse of kindliness, good will, taking the world at its face value and loving it.

Peacefulness

Along with this quality goes peacefulness. There is no quarrel in the heart of an unspoiled child with its world. Even unscientific treatment of it on our part, bad food, bad hygiene, that makes the little one suffer, does not create vindictiveness. The resignation of children, even in the midst of

(Continued on page thirteen)

Yuletide 'Round The Globe—

by J. E. Boyle

YULETIDE, commonly called Christmas, will be celebrated around the world in a multitude of ways and according to quaint customs. A glimpse at Christmas festivities in England, Germany, France, Italy and other countries, therefore, provides an interesting background for festivities here in America.

First, a bit of history. As early as 2,000 years before Christ yuletide was celebrated by the Aryans. They were sun worshipers and believed the sun was born each morning, rode across the sky and sank into the grave at night. Likewise, they believed the lengthening of the days in late winter indicated the sun was born again. So it came about that at hweolor-tid, the "turning time," or yuletide, there was great rejoicing. Many present yuletide customs trace their origin from the myths and legends of these Indo-European ancestors.

Celebration Changes

When messengers went through the various countries bearing tidings of the birth of Christ they endeavored to retain the established customs, but gave to the old-time festivals a finer character and significance. The occasion was gradually changed from a celebration of the birth of the sun to that of the Son. Today Christmas, strictly speaking, is the celebration of the holy communion or mass in honor of the birth of Christ—Christ-mass.

THE holly, laurel, mistletoe and other greens were first used by the druids as a shelter for fairies. But as the story of Christ became known they were used as emblems of resurrection and immortal hope.

No country has entered into yuletide observance more heartily than England. The Celts observed it as a strictly religious festival. The druids kept the consecrated fires burning. Higher revelry reigned with the Saxons.

In the fifteenth and sixteenth centuries the magnificence of the yuletide celebration reached its zenith in England. It was not until 1846, less than a hundred years ago, that the idea of sending Christmas cards is said to have originated. Sir Henry Cole is credited with starting the custom, the first cards being of small visiting card size, often bearing colored designs, holly or mistletoe.

DURING the reformation the Christmas customs lost favor. Since that time the day has steadily gained in religious significance in England.

Truth

Life is a great room where darkness
Leaves as you bring a light—
And Love is the lamp whose brightness
Puts the gloom to flight.

ALMA LEGGETT LONSDALE.

Germany Makes Tree Popular

Germany claims the distinction of enjoying the merriest yuletides in more recent centuries, up to the world war. Germany was the first to use the Christmas tree to any extent. Some credit Martin Luther with its popularity, but generally it is supposed to have originated in mythology and to be a vestige of the marvelous tree, Yggdrasil.

For many years the yuletide festival in Germany opened on the eve of St. Nicholas day, Dec. 6, and bazaars were held throughout the month. Kris Kringle later usurped to a large extent the place of St. Nicholas.

TO GERMANS yuletide is a season of peace, rest, joy and devotion. The day before Christmas, Christmas day and the day after (Boxing day) still hold a large place in the festivities. Gift-giving first became popular in Germany, too.

In the far north among the Lapps each wandering tribe heads its reindeer toward the nearest settlement containing a church as Christmas approaches. There the story of the first Christmas morn is told year after year. The joy afforded the Lapps is principally in the reunion of friends, religious rites, uniting couples in marriage and drinking. There is little thought of Santa Claus, he and his reindeer apparently having started early for more congenial regions. No trees, wreaths, flowers or stockings full of gifts.

Custom in Norway

Norwegians gather around their Christmas trees with all the fervor and joy of Americans. They begin Christmas with divine services, after which they meet for a repast, with a feast following. Christmas is a great day for the Icelanders, too, for they cling to the old songs and customs. In Sweden there is a general housecleaning before Christmas. Santa Claus arrives Christmas eve in his sleigh, dispensing gifts and advice to young folk. On Christmas morning come the religious rites.

In Denmark Christmas is a time of unusual merriment and rejoicing.

IN DAYS gone by yuletide in Russia was observed in many quaint and interesting ways, retentions largely of traditions of sun worship. It was a season of warmth, brightness, happiness. One feature was the singing of the ancient Kolyada songs, composed centuries ago. Times have changed, however, and the religious rites of Christmas have gone the way of other taboos in Russia.

Gayety Missing in France

France does not make as much of Christmas day as many other lands, secularly speaking. The gayety of the season is largely missing. Shops take advantage of it, but the observance is chiefly in the churches. Out in the country sections many ancient and quaint customs persist, however.

YULETIDE begins on St. Barnabas' day with the planting of grain in little dishes. Several days before Christmas, children go into the woods and fields to gather laurel, holly, berries and lichens to build their creche, their tribute to the birth of Christ. The yule log is lighted Christmas eve and also the creche. Carols are sung, the famous Noels of the country. The children continue to light their creche each night until Epiphany, on the eve of which they all march forth to meet the Magi.

Begin Early in Italy

The Italian begins his preparations for Christmas in early November. Shops and streets are bright with Christmas things. During the novena, eight days preceding Christmas, shepherds go from house to house in some provinces to inquire about Christmas observance.

The presepio, a miniature representation of the birthplace of Christ showing the holy family, is the principal feature of an Italian Christmas. The ceppo, or yule log, is lighted the day previous to Christmas.

DURING the twenty-four hours preceding Christmas eve a rigid fast is observed; it is strictly a religious season. At twilight candles are lighted and then follows the feast. After the feast comes the drawing of presents from the Urn of Fate. Flowers replace the evergreen for decorations.

At sunset on Christmas eve the booming of cannon from the castle of St. Angelo announces the beginning of the holy season. Then St. Peter's becomes the center of attraction and interest for all Rome. Every Roman Catholic church is crowded, however. In all churches at midnight the Babe is laid in the manger as the bells peal forth the glad tidings and the choir sings the "Magnificat."

ST. PETER'S is a mass of humanity. The great procession starts at about 10 o'clock, with the Roman pontiff borne into the cathedral wearing magnificent robes and seated in his crimson chair.

Christmas is indeed a season of great variety and claims the interest of the entire Christian world.

Can Character Be Taught?

TEACHING RELIGION TODAY, *by Geo. Herbert Betts.* Abingdon. pp. 268.

DR. BETTS has been so long identified with religious education that any book from his pen is a land mark in our developing profession. This book, we are assured, is in no sense a revision of his earlier book, *How To Teach Religion,* but it is really a projection of Dr. Betts' well-known trilogy—fruitful knowledge, right attitudes, and habituated skills—into the changing milieu of the times. No doubt Dr. Betts thinks religious education should be rethought. He is doing that very thing in this book, though he arrives at the same conclusions as in his former treatise.

PERHAPS this statement is a little too drastic, for he regards the curriculum in this book as in former ones, as all the influences that bear upon the character of the persons in the group. He further assures us that fruitful learning occurs only where the child builds his learnings immediately into the structure of his experience. He also states that "life-centered-teaching renders obsolete a rigidly fixed curriculum." And yet despite all these fine principles, he insists that the local group must be "guided" (and by this he means controlled except in rare exceptions) by a curriculum that is designed to function symmetrically in all the fields of fruitful knowledge. In other words, the curriculum committee of the local church should select the experiences growing persons ought to have and see to it that teachers duly regiment their groups through them. This means that the local curriculum committee in actual practice will select some one or two courses of study and expect the individual teacher to hammer the ideas into their groups. We know how efficient this indoctrination process has been.

DR. BETTS does not stand alone in this procedure. There are not a few religious educators, to say nothing of denominational "experts" and publishing houses denominational and otherwise, who distrust the abilities of local leaders to build their own curricula, using the so-called courses of study as source materials, and the same leaders also still cling to the outmoded conviction that considering problems outside the realm of actual life will build character.

HARTSHORNE and Lotz in "Case Studies of Present-day Religious Teaching," showed conclusively that our religious teaching today is far below our ideals. If this is what Dr. Betts has in mind, well and good. We admit it. But the reader thinks Dr. Betts has something else in mind. He would justify our present "impressing" attitudes empirically at least, if not scientifically. We need a book on teaching religion which will exhibit the "methodology" (better "methodologies") of the experience-centered approach as sound, whether we are able to attain success in handling the same or not. The time has passed for fine balancing, for equivocation with fundamental concepts.

WE religious educators too should not employ "life-centered" and "experience-centered" as equivalent terms. They are now technical terms and are growing apart in practice. The profession should certainly keep their distinction in mind and employ the terms accordingly. "Life-centered" corresponds to the "scientific school" in the language of public education. The curriculum makers know what experiences growing persons ought to have if life is to be well-rounded, and so psychologically they build a course of study to insure that persons in the group will have these experiences. The "experience-centered" approach, however, corresponds more nearly with the "progressive schools" of public education. The actual experiences growing persons are having are according to this concept the initiat-

(Continued on page nineteen)

The Church Of The Month

THE COMMUNITY CHURCH

The Village of Harries, Dayton, Ohio

THE Village of Harries, located an eighth of a mile east of Dayton, on the Springfield Pike, near the air field, has been presented a beautiful Spanish Mission type church completely equipped and paid for by the late Joseph Rench Harries, a member of one of Dayton's pioneer families. It is situated on the main highway and is one of the most impressive and worshipful small church structures in the city of Dayton.

It was the conviction of Mr. Harries that the community in which his family had lived should be possessed of an adequate, useable church in which all people, regardless of denominational background, should find a Christian home. It was his expressed desire that this building should house a Community Church.

Gift to Community

Work on the edifice was started under the direction of the architect, Robert L. Reist, in 1931. It was built by the H. R. Blagg Company of Dayton and the corner stone was laid on December 29, 1931. In keeping with the non-denominational spirit of the church, ministers from all faiths were invited to take part in the program. Among those participating were Hugh Ivan Evans, pastor of the Westminster Presbyterian Church; Phil Porter, pastor of Christ Episcopal Church, and Louis Witt, Rabbi of the Salem Avenue Temple.

The Community Church which was built at an estimated cost of $60,000, was completed in the early spring of 1932, but with local economic conditions tying up funds with which Mr. Harries had planned to pay for the church, the opening of the building was delayed. Mr. Harries did not permit any services to be held in the building until the debt was entirely paid and thus for two years the completed edifice was not used. During the summer of 1934, funds were made available with which the entire debt was met by Mr. Harries; and the organ, which was built by the Wicks Pipe Organ Company, Highland, Illinois, was ordered.

Church Dedicated

Unfortunately, Mr. Harries was unable himself to present his gift to the community. Shortly after the organ was ordered and following a long period of invalidism, the death of the founder occurred in early September of this year. The first services held in the church were the last rites for the donor. The sisters of Mr. Harries, Miss Bessie H. Harries and Miss Imogen Harries, continued plans which had been made two years previously with the Community Church Workers of U. S. A. to assist in the dedication and organization of the Harries Community Church.

RICHARD E. SHIELDS, executive secretary of the Community Church Workers, was invited to be the chairman of dedication and prepared the program which was presented on Sunday, November 18, 1934. At ten o'clock, the Dedication Service was held, the music for which was presented through the courtesy of Chaplain C. C. Hankins by the Girls' Choir of thirty voices of the Ohio Soldiers' and Sailors' Orphans' Home from Xenia, Ohio. A worshipful processional and recessional was participated in by the girls in their purple robes. The church was crowded for each service of the day. Miss Nellie Corson presided at the organ and the dedication sermon was preached by Asa McDaniel, minister of the Mariemont Community Church of Cincinnati. A golden key, made by a student in the manual training department of the Orphans' Home at Xenia and decorated with a purple ribbon, and the documents of the building symbolized the transfer of the building. These were presented by the builder to the architect, who in turn presented them to the representative of the donor, Miss Bessie H. Harries, who handed them to the chairman of the dedication. A dedicatory response was repeated by the minister and the people. An attractive printed program was used as a souvenir of the service of dedication.

Interior of the Church

Other Gifts Presented

The following people presented gifts to the church: Mrs. Eugene W. Kettering, dishes; Judge and Mrs. O. B. Brown, the Brown Bible

(90 years old); Mrs. A. S. Bickham and son, picture; Dayton Builders and Supply, coal; P. M. Harman Company, prepared the floors; Mrs. E. M. Jackson, beautiful brass candlesticks in memory of her cousin, the late Joseph R. Harries. The church grounds were put in condition by the Garden Clubs of Dayton in cooperation with the State Highway Department. Chairs in the social hall were given by the Misses Harries.

Electric Organ Dedicated

The Wicks organ was dedicated at two o'clock with a musical program. Miss Nellie Corson furnished organ numbers as follows: "Cavatina," Raff; "Berceuse," Dickinson; "Minuet in G," Beethoven; "Poem," Fibich; "Londonderry Air," traditional; "Traumerei," Schumann. Mr. Ranks, cellist of the Miami Valley Conservatory, presented "Cantilena" by Golterman; and "The Rosary" by Nevin. A dedicatory response was used. Mrs. Chopoorian sang "Somewhere a Voice is Calling," by Tate and "Little Grey Home in the West" by Lohr. Miss Katherine Neubauer, vocalist, sang "A Perfect Day" by Bond and "Mighty Lak' a Rose" by Nevin. "The Lord is My Shepherd" by Roy Bridgman, and "Good News" by J. R. Johnson, were presented by the Riverdale Male Quartette: Mr. Shoop, first tenor; Mr. Young, second tenor; Mr. Bolinger, baritone; and Mr. Chambers, bass. The prayer of dedication was offered by Chaplain Hankins of Xenia. A printed program with a complete description of the organ was used. This organ has a unique feature in that there are absolutely no leather pneumatics, everything being controlled direct by electricity. It is one of the most modern types of construction and the musicians and audience were delighted with the effect.

First Baby Baptized

In the early evening at six o'clock, an informal service was held at which a stereopticon lecture of Community Churches throughout the United States was presented by Richard E. Shields of Chicago and the names of charter members were received in an Italian hand-tooled large leather book, the names being written on parchment.

The Harries Community Church

The following Committee on Organization was voted: Miss Bessie H. Harries, John Miller, John H. O'Neill, Mr. Gross, Fred Smart, Mr. Schict, Mrs. Ann Corson, and Mrs. Norman Weiffenbaugh.

An interesting part of the evening service was the baptism of Lewis Martin Matko, son of John and Pauline Ellick Matko, with John Kesko and Mary Gable Kesko acting as sponsors. The burnished, antique brass candlesticks were lighted in honor of this first baby baptized in the newly dedicated church.

The Dayton Herald published exterior and interior views of the church on November 16 and many people from the city of Dayton attended the services of dedication.

Doctor Wolverton Called

Through the Service Bureau of the Community Church Workers office in Chicago a minister was recommended to the church in the person of Wallace I. Wolverton, a graduate student in the University of Chicago. Mr. Wolverton preached in the Community Church of Harries on Sunday, November 25, and again on December 9, and proved most acceptable to the congregation. He was issued a call by the church and is beginning his pastorate immediately and moved his family to Dayton on December 19.

On December 2, the pulpit of the Harries Church was supplied by Dr. Roy B. Guild, associate general secretary of the Federal Council of the Churches of Christ in America, and at the Vesper Service on the same day Philip Schwartz, a secretary of the Federal Council, gave an address concerning his work in China.

Professor Walker M. Alderton of the Chicago Theological Seminary, upon learning of Mr. Wolverton's call to the Harries Community Church, wrote: "I congratulate that field heartily. Mr. Wolverton is a man of unusual attainments and great promise. I am entirely confident that he will do a good job."

MR. Wolverton on December 18 received his doctorate of Philosophy at the convocation of the University of Chicago. He is affiliated with the Methodist Episcopal Church (South). He was graduated from Park College in Missouri with a Bachelor of Arts degree, studied two years at Duke University in North Carolina, and received his Master of Arts degree from the University of Chicago. After graduation from college, he taught in the Fine Arts Department at Bristow, Oklahoma, where he conducted the high school band, the orchestra, led the Glee Clubs and had charge of dramatic activities. He was assistant at the First Presbyterian Church in Spokane, Washington; assistant pastor of Trinity Church at Durham, North Carolina, with special responsibility for the university students. While attending Duke University, he was granted a two-year resident fellow-

ship in the Divinity School of the University of Chicago where he taught in the department of oriental languages. He served as a resident dean of men in one of the university residence halls. Mr. Wolverton spent one year as associate pastor in the McFarlin Memorial Church at Norman, Oklahoma, with special responsibility for the students at the University of Oklahoma, where he was in charge of the a'cappela choir. He has been a member of the choir singing for Dr. Von Ogden Vogt in his beautiful Gothic church near the University of Chicago.

The church has already, under Mr. Wolverton's direction, formed a Christmas Plans Committee and a special Christmas service is being presented at the Vesper Service of the church on December 23. Mrs. Sterling is chairman of this committee and Miss Nellie Corson is vice-chairman. This will be in the nature of a children's Christmas program. Miss Corson is trying out voices for the new choir which is being formed for the church.

Church School to Start

On New Year's Eve the church is planning for a fellowship party under the chairmanship of John Miller and a watch night party will be conducted by Mr. and Mrs. Wolverton for the young people.

All charter members of the church are distributing specially printed envelopes for beginning the financing of the church. These will be turned in during the Christmas season. A budget plan is to be worked out after the first of January for the support of the pastor and the future program of the church.

IN the pastor's family are two small children, Wallace Irving (Ben) age three, and Nancy Jo age 6, who will participate in the beginning of the church school program which is to be projected after January first. It is planned that a departmentally graded church school will be developed and assistance has already been offered from the Council of Religious Education of Montgomery County.

Until a finely selected hymnal shall be purchased, the new pastor is suggesting the use of hymn cards and one of the first hymns to be presented was The Community Church hymn, copies of which were given gratis from the Community Church Workers office in Chicago.

A provisional constitution is being written which will be adopted about January first and the Committee on Organization is preparing this for adoption by the congregation.

The Community Church of Harries, with the building entirely paid for, becomes now the local responsibility of the people of the community who dedicated this wonderful gift "To the glory of God, our Father, by whose favor we built this house; to the honor of Jesus, the Christ, our Lord and Saviour; to the praise of the Holy Spirit, source of life and light."

W. I. Wolverton

Books

Must We Plan?

SOME form of broad social planning has become a necessity for the United States, and there are many positive values in the experimental approach to planning, contends BENSON Y. LANDIS of the Federal Council of Churches and the American Country Life Association, in a new book entitled MUST THE NATION PLAN? published by the Association Press, New York. Dr. Landis will be remembered as the author of THE THIRD AMERICAN REVOLUTION, popularly acclaimed last year as one of the best interpretations of The New Deal.

THE book tells what the Federal Government has done during 1933 and 1934, and why and how. One of the principal factors bringing about the New Deal, it is stated, is a shift in the balance of power between the sections of the United States. The South and West are now voting together against the Northeast, breaking up, temporarily at least, the long alliance of the Eastern Industrialist and the Western Farmer.

ALL the important new laws are interpreted, in relation to the great social needs of the times. Evidences of both success and failure of the programs under way are examined. The adventures in agriculture, the beginnings of industrial planning under the NRA, the laws to "let the seller also beware," the efforts to make relief more adequate, the new housing program, all come in for extensive treatment.

CRITICAL discussions are carried on under five questions as follows: "How have consumers fared? How fundamental are the changes made? What about the Constitution? Is broad social planning a necessity? Of what value is experimentation in planning." The book concludes with practical suggestions on How to Continue Discussion.

Laymen

PROTESTANT churches have been failing to deal adequately with the new situation in American Protestantism that has arisen from the development, chiefly in the last half century, of efforts by laymen, both men and women, to give leadership in the social, moral, and religious activities of these churches, says Dr. Leo Vaughn Barker, in a book entitled LAY LEADERSHIP IN PROTESTANT CHURCHES, which was published October 15 by Association Press (New York). On the whole the churches have failed to provide or develop the training processes necessary to equip a large number of laymen to share significantly in such leadership.

IN THIS book Dr. Barker presents the results of an investigation of more than eighty churches of all

sizes from seven denominations which he conducted under the auspices of the Department of Research of the Federal Council of Churches. Dr. F. Ernest Johnson, its Executive Secretary, who writes the Foreword, states that this is the most thorough study available in the field of Protestant lay leadership, and the only study based on objective facts in regard to a large sample of lay readers in representative local churches.

DR. BARKER holds that lay leadership is implicit in the Protestant view of the Church, and that its continued development is vital if Protestant churches are to meet the tasks that face them in society today. He reveals a series of facts that show in detail not only where training is needed for lay leadership in the social and religious program of the churches, but also what kinds of training and experience are most likely to develop the leadership that is needed. He shows that probably the most important single means is a vital and interesting program for youth of high school age, which will intrigue them into sharing responsibilities at this age. He shows also that, contrary to common opinion, the more active and more significant leadership of the churches tends to come from the younger adult members. Although participants with some college education are only slightly more active on the average than those without such training, they exhibit a marked superiority as a group in nearly all the more qualitative indices of leadership. He shows finally the superiority of lay leaders when they have taken advantage of the special courses, lectures, and supervision provided by some churches.

DR. SAMUEL McCREA CAVERT states in this connection that "Dr. Barker's conclusion as to the necessity for far greater attention to the training of laymen for the responsibilities which they should assume is one which the churches will ignore at their peril."

Everlasting Childhood

By Burris Jenkins

(Continued from page 7)

disease and suffering, might well teach a lesson to the rest of us. It has no enmity towards its environment; left alone, it remains at peace with others and with all about it. And there can never be world wide peace until we repent and become as little children. The self assertion of men and nations, the greed, the ambition, commercial, political, all these do violence to the spirit of everlasting childhood and to the kingdom of God on earth. No wonder the angels sang, "Peace on earth."

THE dearest thing in the world to childhood, perhaps, is self expression, the desire to make things, do things, invent things, and use things. This measure of egoism, this tendency to use the world as a foil, or a stage on which to play, this quality Jesus is very far from repressing, and with this the kingdom of God is only in the utmost harmony. The everlasting child-life so far from sinking into quiescence, inertia, do-nothingness, is forever expanding, forever moving, forever growing, forever living out in restrained and artistic expression its highest impulses.

Willing to Learn

Then perhaps the most charming attribute of children and the child life grows out of some qualities already mentioned, and that is its open-mindedness, docility, willingness to learn. No doubt Jesus had this crowning quality in mind when he declared that unless we become as little children we could never enter into the inner circle of his associates. Here, too, comes into the picture a quality that is common to the child and to the very great. Someone has defined education, culture, as the attitude of the suspended mind; that is the mind that is not made up but is open to conviction. How few such minds there are! Most of us have closed our minds on this, that, or the other subject, indeed on most subjects. It is so much easier to harden and to crystallize, to shut up our minds and to refuse to think and listen and grow; it is so much harder to keep forever alert, open-eared, open-eyed, for new truth and beauty and goodness. Straight and narrow is that way and few there be that find it. While broad and easy is the path of fossilization; stony indifference to the new and the strange, and many there be who walk in it.

CHILDHOOD and the child-like spirit—the most beautiful and inspiring thing in all this terrible world! Let it scatter its radiance into our lives at Christmas time, and let us try to keep it throughout all the year. Jesus said another thing and that is, beware how you offend one of these little ones, adding, "It were better that a millstone be hanged about your neck and you be drowned in the depths of the sea." Beware how you dominate, dwarf and twist a little life, by the imposition of the adult will and the adult pattern upon it; beware how you refuse to let the little child come into the world, decline even to let it be born at all because of your adult comfort, convenience, luxury. Beware how, unfitted by constitution for fatherhood and motherhood, you bring a child into the world out of your pure selfishness and indulgence, which is damned from its birth to disease and wretchedness and misery. The most golden thing in all this world is this everlasting childhood; how we respond to it, how it lights our war-weary faces when we but see it! Few of us are so hardened, so embittered, or have sunk so low, that we cannot respond to childhood, its radiant beauty and its charm. Our jaded minds answer to its imagination; what little we have left of honesty responds to its simplicity and sincerity; if we are not humble and never can be humble, a little child can almost make us so. If there is no kindliness and good will, or scarcely a vestige of it left after our bitter warfare with this world, a little child can almost break our armour with its soft hands and make us gentle once again. Thrown into contact with one of these little ones, we begin to express our best selves once more and like it, find ourselves again trying to do things, invent things, live out the best things from within. If we have closed our minds and hearts in self-complacency, the questions of a little child, if anything, will open us up again to light and to the truth. The salvation of this world, it is very clear, depends upon the Christ and the gospel of the infancy.

A Better Films Council

The Experience of One Community

by ALBERT H. LAW

THE national campaign for better movies seems to have proven the American people were ready for the change.

Producers have contended people wanted the suggestive show because they patronized that type. Entertainment-loving Americans have had little opportunity to patronize any other type but when the chance did offer they indicated clearly that they would rather have clean, wholesome virile stories instead of pallid plots bolstered by fuss and feathers and suggestive love scenes.

"The Singing Fool," a clean film, enjoyed top-notch patronage. Other clean pictures, each with a big attendance record, are "Cavalcade," "Little Women," "Birth of a Nation," and "The Ten Commandments." Some Doubting Thomases point out that in these great pictures there were hints of suggestiveness. Perhaps. But the pictures were patronized in spite of and not because of that fact.

Movies must entertain, either as a good story or as an immodest display, appealing to the lower nature. The latter way is easier because a vibrantly interesting plot is not required; scenes make the appeal, entertain, if it can be called entertainment.

The matter seems to have been entirely commercial from the producers' standpoint because when the move for better films struck at receipts the producers heeded.

Since the answer to the better movies campaign has of necessity been a community reply the experience and reactions of an average American community may be taken as typical.

Texas Cleans Films

Dalhart, Texas has 5,000 people; a railroad division point and is the center of a blended agricultural-ranching area. In personality types it strikes a medium between the strictly farm or ranch community and the city with its industrial classes.

R. CLIFTON DORN, young Presbyterian minister, opened and has largely furnished leadership for the Dalhart campaign. He followed the national move from the time it started early last spring with formation of the Legion of Decency, a Roman Catholic organization. The Jewish church joined about a month later and then the Federal Council, with 28 million members, embracing nearly all Protestant denominations, lent its aid.

In joining the campaign the Council called upon its member churches to set aside Sunday, October 21, to emphasize to their members and constituents the part they individually must play.

Mr. Dorn addressed the Ministerial Alliance on the importance of the campaign and a union meeting was voted. He then called for a meeting of delegates from each social, civic and educational organization of the city. Response was virtually 100 per cent. The meeting endorsed the movement, following Mr. Dorn's explanation of it, and asked for the union church meeting the night of October 21.

SPEAKERS at that time again explained the campaign. More than 400 pledges were signed, mostly by heads of families, the gist of which was that they would attend no films offending decency and Christian morality and would try to win others to the same view. This educational campaign was continued among the Lions, Rotary, Mothers' Literary and other clubs, securing additional pledges.

Community Acts

Then came definite formation of the Dalhart Better Films Council with representatives from the organizations noted above. Mr. Dorn was made its secretary and also the Ministerial Alliance delegate. The Council subscribed to the following magazines: The Educational Screen, containing National Film Estimates, reviews from the school child's point of view; the Parents Magazine for the family slant; Liberty and Literary Digest for dramatic qualities of the film; the Epworth Herald and Social Progress for the church viewpoint and Movie Guide and the Legion of Decency Magazine edited from the standpoint of better films groups.

FROM these Mr. Dorn, as secretary of the Council, aided by his wife, prepares brief, comprehensive reviews of each picture for a month ahead, bookings being furnished by W. L. Hamilton, owner and operator of both theaters in Dalhart. The Council then meets and with the information on each film in this easily accessible form can quickly recommend or disapprove each picture. Each film is considered from the standpoint of adults, young people and children. Thus a picture may be recommended: "Adults, good; young people, fair; children, no" or in any other variation.

This information is typewritten into bulletins which can be posted on church or school bulletin boards, read from the pulpits, discussed in Mothers club, American Legion and Auxiliary meetings, Parent-Teacher Associations and otherwise assured of community consumption.

Thus persons who sign pledges not to attend offensive pictures are kept accurately, impartially informed.

This, as a general program, can be carried out in communities large or small.

Exhibitor Enthusiastic

Exhibitors generally are actively supporting the campaign. Instead of losing business they are gaining. Mr. Hamilton says: "The movie clean-up campaign is a boon to independent exhibitors, the men who own and operate their own shows as I do. The producer-owned theaters in the big cities, sometimes referred to as chain shows, have not had to bear the brunt of public criticism of pictures as independents have. The resident manager of those shows can always shift responsibility; blame someone else for buying an offensive picture. Now, however, even in the chain theater, which most consistently contended for the old type pictures, the new, clean films are out-grossing the old.

"Independents have been protesting futilely against offensive shows for years. We had to buy our pictures in a block, a year in advance and under those conditions do the best we could by eliminating some scenes and dialogue and sometimes not showing an entire film though we had to pay for all of them.

"The Dalhart Better Films Council and the national campaign have aroused people to a true appreciation of the facts. I notice a much stronger attendance at the Council-recommended pictures and a growing support for good pictures. As a direct result of the national move I can get better films which henceforth, I believe, will have stronger, more interesting stories than in a number of years."

The power of the local Council was revealed in its first recommended film, "Treasure Island," running three nights. It sponsored the picture the opening night and set an attendance record, said Mr. Dorn, quoting Mr. Hamilton.

PEOPLE in Dalhart and generally are supporting the program by attending good shows, staying away from the others. This is language the producers understand.

The producers are heeding and will gain. Children and young people are the theater's best patrons and they are influenced deeply by the shows they see. If producers carry out the plain mandates of the American people as voiced through the better movies campaign they will have parents encouraging their children to attend shows instead of trying to keep them away.

Movie Morals And Parents

Mothers and fathers are tired of struggling to teach their children the baseness of dishonesty and immorality and then having the movies glorify the gangster and the licentious woman against a background of refinement and luxury. Without becoming didactic or Puritanical the movies can aid the home instead of hinder it and when they do they will find parents on their side and business better. They will thus get attendance they have heretofore secured rarely, if ever. The confirmed movie-goer will continue.

Some people think, because of long acquaintance with the *risque* picture, that an entertaining film cannot be made without that suggestive element. They imagine they like the sex picture because they are educated to it. In a much smaller minority is the person who really wants that type of picture, the same person who reads only the sex novels in circulating libraries.

THE producers are partially convinced at least that a new era is here. They have engaged Joseph I. Breen rigidly to censor their productions, allowing no offensive scenes to be released. If the national campaign continues the day for better films is won and only a breakdown in local better film councils will stop the national sweep.

Two Dangers

Local councils have two major pitfalls to guard against. There is a group in every community that wants the Council to force down the price of shows. There is also a group, largely in the churches, sometimes the ministers themselves, that mistakes the purpose of the Council which is to recommend or disapprove films as to their decency. This latter group will want the Council to stop Sunday picture shows or embark on some other angle of a reform movement. To listen to either group is to court impotence and disintegration.

A Letter

The Social Passion Needs a Social Method

Dear Editor: Robert Whitaker's thought-provoking article, "Prophesying and the Community Church" (in the October 21 issue of THE CHRISTIAN COMMUNITY) raises several questions of fundamental importance to thinking through the function of a community church pastor. Is the community church to be a true expression and interpretation of the community's actual religion, or is it to be a free platform for the preacher? If the latter, then the Fundamentalist has as much right to fulminate from a community pulpit as has a great social prophet. Otherwise the community pulpit is not really free. If the former, then community growth in religion is the pastor's aim, and we are at once faced with the question of method.

Should the community church pastor use the method of a prophet who takes verbal sword-thrusts at the great dragon of Things-as-they-are and paints word-pictures of the Utopia that ought to be? Or is his proper method primarily that of a religious educator who begins with people where they are, and leads them out into the larger, better country?

To bring it down to earth in simple terms, what should a rural community pastor have said to his flock of farmers about the corn-hog program of the AAA, preceding the recent referendum on its continuance for another year? Should he have pronounced on the subject like a prophet, and heaped woes on those who believed otherwise? Or, should he have led the thought and discussion by clarifying the issues at stake and helping his people arrive at an adequate appraisal of the benefits and shortcomings of the plan for them, its just or unjust consequences for other groups, and its probable ultimate consequences for the farmer and the nation? The illustration is trivial as compared with some other issues, but for that very reason it is easier to discuss methodology concerning it. I hold that the second is the right method, and represents the proper function of a community pastor with relation to this and all other issues—social, economic, international, or whatnot.

If a community pastor can preach so as to clarify issues and lead his people to form intelligent conclusions for themselves, well and good. He will convert many to his views—although they will think they are converting themselves. But a social prophet who is a dogmatist has no more place in a community pulpit than has a theological dogmatist. The method is not one of leadership, and it is unproductive of tangible results in our own generation. Jeremiah was a great prophet, but as a community leader he was a failure. In his own generation he accomplished next to nothing. You cannot lead or educate people by estranging them.

From the point of view of community leadership, the trouble with many social prophets is that in their method they are individualists. We need that kind of prophets, men who will speak as did the old Hebrew seers, with the voice of authority, and who will take an irreconcilable stand. Their message will be potent in future years. We need Utopians who will write their dreams of the ideal society. Many of their "visionary" schemes will come true tomorrow—or perhaps even late

(Continued on page nineteen)

American Sunday School Union

E. Clarence Miller LL. D. Pres. John H. Talley Treas.
Rev. E. D. Parkhill, D. D., Sec'y of Missions.
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The Story of Service

A New Church

The Community Church of East Gloucester, Massachusetts, has been officially established and is going forward with a breadth of outlook under the leadership of its minister, Ralph M. Barker. This new Community Church is an outgrowth of the Chapel Street Baptist Church, the officers of which in proper legal form indicated in July of this year that by at least a two-thirds vote of the members the church had decided to become a Community Church. The new church is maintaining a cooperative relationship with the Northern Baptist Convention. The following is an excerpt from the constitution:

"The Community Church of East Gloucester recognizes religion as a universal human fact, as an attitude toward life rather than a dogma about life, and as an indispensable common need for all men. It aims to unite all citizens of this community for mutual aid in self-development through the discovery and practice of universal spiritual ideals as embodied in the religion of Jesus and related teachers and in harmony with the Scriptures. It imposes on its members no confession of faith or statement of doctrine or system of theology, but seeks to stimulate them to form their own personal and carefully considered convictions in matters of religion through untrammeled investigation and public discussion. It sets for itself the task of creating a social order more in harmony with the manifest purposes of God and with the conscience and intelligence of the people. It regards the community as the immediate field of its labor and itself as a society of friends to be used as a force for the common welfare throughout the world. It treats religion not as a separate business set up apart from life but as a divine spirit pervading every activity of life. Its message is not a compromising truce but a challenging call to united action; its ultimate authority is the Inner Light; its sanction in religion is the universal conscience."

Committees of cooperation have been established in the local church with the following national organizations: The Community Church Workers of the U. S. A., The Northern Baptist Convention, the Federal Council of the Churches of Christ in America, and the Fellowship of Free Churches in America.

Many new members have joined the church. Members may choose their own method of being received if they have a preference. Mr. Barker who has been pastor of the Chapel Street Church since 1930, received his theological training at Gordon College in Boston with post graduate work at Boston University. He is intensely socially minded, and last summer was a member of a travelling seminar which investigated conditions in a number of industrial centers in the country.

The Chapel Street Baptist church was established in 1863. The present edifice, started after the previous wooden building was burned and razed in 1922, was completed in 1925. It is of brick with all modern equipment, probably the finest church edifice in the city. When the entire plans are fulfilled, the present buildings will be the church, school rooms and parish house. Plans for the main auditorium are now being made.

Merger

The Expositor and the Homiletic Review will be the new title of the magazine resulting from the merger of *The Homiletic Review* with *The Expositor,* the publication of the F. M. Barton Company, Cleveland, by which the former has been acquired after having been published for 54 years by the Funk & Wagnalls Company.

Repairs

The Lend-A-Hand Club of the Community Church of Savanna, Illinois, is engaged in making improvements in the parsonage for their pastor, T. Stuart Cleworth. Martin Lantau, the church treasurer, reports steady progress from a financial standpoint.

Give a Book

The books and manuscripts of C. H. Jackson, minister of the Community Church (Negro) of Centralia, Illinois, have been completely destroyed by a fire in the parsonage. Will anyone desiring to help Mr. Jackson (706 E. Cormick St., Centralia, Ill.) rebuild his library, please send a suitable book or books from his own library.

New Pastorate

John W. Hoyt, Jr., who has been co-pastor for seven years with C. W. Null in the El Dorado County Federated Church at Placerville, California, is now serving the Fair Oaks (Calif.) Federated Church. On Sunday evening in November, Mr. Hoyt preached a series of "Football Sermons" on the topics, "The Kick-Off," "The One Yard Line," "Dirty Players," and "Teamwork." The series was particularly challenging to the young people and interested the adults as well. Beginning with Senior night, each high school group, Junior, Sophomore, Freshman,—were guests of honor for one evening.

"Points from a Pastor's Pen" is a weekly column contributed to the San Juan Record by the minister of this church.

For Peace

The Church Peace Union, sponsored by the Carnegie Foundation for International Peace, has elected Roger T. Nooe, minister of the Vine Street Christian Church, of Nashville, Tennessee, to succeed the late Peter Ainslie, of Baltimore.

At The Shore

John R. Scotford preached at the Community Church of Ventnor City, New Jersey, Sunday morning December 2 on the subject of missions. Walter Bruggeman has been pastor of this beautiful stone

COUNCIL OF WOMEN FOR HOME MISSIONS

Correlating agency of 23 women's national home mission boards of the United States and Canada, for consultation and cooperation in action in unifying programs and promoting projects which they agree to carry on interdenominationally.

Community churches now cooperate in observing the World Day of Prayer and in supporting the interdenominational missionary work among children of Migrant Laboring Families, and students in U. S. Indian government schools. Material available.

Mrs. Daniel A. Poling, President; Miss Anne Seesholtz, Executive Secretary and Director of Indian Work; Miss Edith E. Lowry, Work among Migrant Children; Miss Adela J. Ballard, Western Field Supervisor.

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church for ten years in this seashore community just beyond Atlantic City. The personnel of the church attendance becomes almost entirely changed during the summer months when the winter residents rent their homes to vacation seekers. A fine attendance at the services is maintained in spite of this fact. An outstanding feature of the church is the remarkable quality of its music. A refinancing plan has just reduced the indebtedness to only $15,000. Dr. Scotford continued his trip by a visit to Chicago and a trip to Toronto to the headquarters of the United Church of Canada.

Mend Your Speech

A Dictionary of Pronunciation of Artists' Names, with schools and dates, available from the Art Institute of Chicago (50c), will eliminate uncertainty in pronunciation caused by differing opinions. It was written after fifteen years of research by G. E. Kaltenbach, Museum Registrar.

Church Burns

Damage estimated at more than $5,000 was caused by fire in the Union Church of Monroe, Wisconsin, as a result, it is believed, of defective wiring. The console of a $3,500 organ which had been installed six years ago during the pastorate of Harry F. Banks, was destroyed. Seven city churches offered their pulpits for services during the repairs. November was the tenth anniversary of the church which was built to replace a church burned in 1924.

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ROBERT M. HOPKINS,
General Secretary
World's Sunday School Association,
51 Madison Ave., New York City

Personals

The Union Church of Weymouth and Braintree, Mass., it is announced, has been designated to receive a bequest from Mrs. Lavonne E. Crane in the amount of $1,000 for the installation of stained glass windows and $500 each to the church school primary department and to the woman's department.

Russell DeLong is the new director of religious education at the Central Methodist Church of Detroit of which Frederick B. Fisher is minister. Mr. and Mrs. DeLong were frequent visitors at the Community Center Foundation at Orland Park, Illinois.

Clifford Manshardt of the Union Church, Hinsdale, Ill., has been given large responsibility and opportunity in being designated temporary director of a $15,000,000 trust fund left by the late Sir Dorabji Tata. Nagpada Neighborhood House in Bombay, India, of which he is director, shows constant growth and service.

The secretary of the Congregational Union of England and Wales, Sidney M. Berry, was unanimously elected Moderator of the Federal Council of the Evangelical Free Churches of England.

Two new secretaries have been appointed by the American Bible Society. George G. Dilworth will succeed Frank P. Parkin in the Atlantic Agency, comprising Pennsylvania, New Jersey and Delaware, with headquarters in Philadelphia. Ralph W. Bayless, executive secretary of the California State Church Federation, began in November his work as secretary of the Pacific Agency which covers California, Nevada, Oregon, Washington, Alaska and the Hawaiian Islands.

The Federated Church in Chester, Maine, is being supplied by Dr. F. A. Leitch.

Carlton M. Sherwood, native of Buffalo, New York, has been appointed as executive director by the Associated Boards for Christian Colleges. Mr. Sherwood has written for many periodicals; was formerly general secretary of the International Society of Christian Endeavor Union; and has spoken throughout the United States and in other countries on religious and civic topics.

Week of Prayer

The Universal Week of Prayer, in accordance with the yearly custom, will be observed the entire first week in January. Copies of suggested topics can be obtained from the Department of Evangelism of the Federal Council, 105 East 22nd Street, New York City.

Bryn Mawr Celebrates

Auxiliary Day was celebrated at the Bryn Mawr Community Church, of Chicago, on December 5. This open house day was the outstanding event of the year for the Woman's Auxiliary. The Dandelion Circle were hostesses for the noon luncheon and also had on display and sale an excellent variety of fine foods. In the afternoon Mrs. A. W. Nielsen dramatized a most artistic presentation of the three-act play, "Alien Corn." The spirit of Christmas was introduced by the singing of Christmas carols by the Junior choir under the direction of Mrs. J. B. Loring. Attractive gifts were sold by the various circles. Evening brought together for the festivities the entire families for a delicious roast goose dinner served by the Sunflower Circle. Good fellowship, community singing, and a piano solo by Miss Helen Spottswood introduced the program following dinner and the grand finale of the evening was the presentation of a one-act comedy, "The Teapot on the Rocks" by the Bryn Mawr Players under the direction of Mrs. George E. Q. Johnson. The annual report of Bryn Mawr church, presented in November, indicated a strong program of activity and interest.

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REV. E. H. GEBERT
American Representative
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Longview, Washington

Religious Digest

Clothbound

By Rachel Metcalf Stoneham

CLOTHBOUND! Few women have been more completely clothbound than I, for I am not only a clergyman's daughter but a clergyman's wife, the great-granddaughter of two others, and only the genealogists know how many more clerical ancestors I have. No wonder that all my life I have felt, to a certain extent, bound.

Before I reached the age of twelve, I had acquired a severe case of parsonage-itis. If I had a birthday party every child in the Sunday school must be invited. If I overheard my parents discussing a parish scandal, I must never repeat the morsel, however choice. These and a thousand other experiences made me resolve never to marry a minister. But now that that unpredictable event has occurred, I find the outlook not so alarming, although there are a few technicalities about the job which perplex me.

What is this job? What are its requirements, limitations, duties, compensations, and privileges? Must a girl, because she marries a clergyman, become a professional clergyman's wife?

To the last question, yes. When a minister marries, he takes on a business partner, whether the lady knows it or not, and almost whether she wishes it or not. One could easily argue this point. But it reminds me of Carlyle's famous story of the universe. The situation is as it is, and we wives of clergymen may as well accept it as graciously as we can.

But this constant togetherness, which we hear extolled from the pulpit as a virtue, becomes one of the most dangerous points in a pastor's home life.

This fact means that a thousand petty details of living have to be adjusted, about which an ordinary family knows nothing. I find myself, for instance, very apologetic when I use the telephone on my husband's desk during the morning, especially when he, with pencil in hand, looks up with an air of martyred patience.

As to what is expected of a minister's wife, there are many opinions, and few definite requirements. Dr. Harry Emerson Fosdick says, "I have taken my courage in my hands to speak on subjects that I really ought to have kept still about, but never in my life have I had the audacity to discuss the duties and obligations of a minister's wife."

In the words of Merton of the Movies, a minister's wife "must be her husband's greatest friend and severest critic."

The ideal minister's wife does not, I think, assume very much importance in her own right. To shine by her own brilliance only serves to dim the light of her partner. Perhaps, in a few cases, both lights together make a brighter glow, but usually the wife who outshines her husband adds nothing either to domestic felicity or to professional success.

If a minister cannot interest his wife actively in his work, how can he expect to succeed with others not so completely in sympathy with him? I don't ask any of us to run the women's society, the church school, the volunteer choir, the young people's society, the girls' club, or any other social organization. Nevertheless, we must play the game with our husbands. Nothing can take the place of loyalty to the man and his position.

The drawbacks of this job of mine are many. My fund of politeness has to be kept in a widow's cruse, where it must be miraculously replenished every day. The one thing that really distresses me about my position is that I find people in general are just a little afraid of me (and of my husband, too, of course).

But there are pleasures and satisfactions in the job of minister's wife which are known in no other job. First, there is the friendliness with which the members of a minister's family are received into any new community. There is a definite place ready for them. Secondly, the minister's wife can be friends with all sorts of people in many different ways. In a social way the minister's family has to do very little "keeping up with the Joneses."

In our modern civilization we ministers' wives may well be proud that we are the exceptions to the rule that wives are economic burdens.

It takes an executive to run a parsonage, to keep open house, to bring up children and keep them always presentable, to run the house on a limited budget, to meet all kinds of people on a par, to keep one's sense of humor at all times, to be tactful and diplomatic to parishioners, to be pleasantly critical of one's husband, to fill any gap in the parish work at any minute.

The Greatest Among You

I've heard all the stories of battles; well sung
But some day the makers of war will be hung.
Let the old men, the statesmen, the makers of war,
Rot in a trench, and wallow in gore.
Send with them the vendors of munitions and ships,
To die with bayoneted guts, and a curse on their lips.
Let's stop all this chatter of glory and fame,
And look at the millions that are made from the game.
An eruption of fire, from a mountain of greed,
'Tis the hearts of the young, and the women that bleed.
Let those kings of business, with imperial plans,
Wallow in the mud, with blood on their hands.
Keep alive, in the land, the truth about battle,
The clash of the millions, like dumb driven cattle.
The lives that it takes to make a general's fame,
And the uses of war, as a political game.
Let the greatest among you be the ones that can lend,
Their hearts, and their minds, to make of each nation, a friend.

LESTER M. ELLIS.

In other words, I maintain that a minister's wife must be a *Dea ex machina,* the power behind the throne, the friend of rich and poor, her husband's right-hand man, the mechanic who greases the wheels of the locomotive, and even the little boy who keeps his finger in the leaking dyke.

The Christian Register

Pith And Point

"Dean Inge, in his *Vale,* tells us that he was brought up in the theory of the ministry which held that a true church is one which possesses the 'apostolic succession,' the priestly authority imparted by devolution from the twelve apostles to their successors. This doctrine he came to see is 'historically untenable: the first links in the chain are broken, or rather never existed. The doctrine belongs to a static theory of the church. Its title-deeds are nearly two thousand years old, and any defect in them cannot be repaired.'"—*The Churchman.*

A Picture Bible For Children

"A First Bible," Oxford University Press, will find place upon the favorite book shelf of many children and will be pulled out again and again. The full page black and white illustrations are drawn by Helen Sewell with a delicacy and charm which alleviates any impression of dullness. These pictures are modern in trend easily understandable to the child yet in tune with Bible days and times.

Jean West Maury has selected and arranged with thoughtful intent 14 stories from the Old and 27 from the New Testament, all given in the King James Version. The book is beautiful in form with attractive binding and readable type.

G. D.

Can Character Be Taught?

(Continued from page nine)

ing source of the curriculum. Problems growing out of such experiences are faced realistically and weighed in terms of the racial experience, outcomes are freely chosen, experiments are set up for validating the tentative choice, with integration of the same with the total life—philosophy. In this way learning will be highly motivated in terms of Christ, and so not only will personality be influenced, but character will be insured, judged by the Christian ethical standards.

DR. BETTS' book is beautifully written. At not a few places he is eloquent, but one looks in vain for concrete suggestions as to how to make our teaching function creatively in the realm of character development, using the actual experiences persons are having in their personal living or socially participating in as members of the Great Society as the basis of our approach to the curriculum as well as to learning-teaching.

W. A. Harper

A Letter

(Continued from page fifteen)

this afternoon! But the men who are community leaders must bridge the gap between Utopia and Things-as-they-are. They must bridge the gap between the conception of the prophet and the perception of the people. They must therefore be men of social passion who have a keen understanding of the mental processes, inhibitions, and goals of their people, and who can then use an educational method to achieve the desired result.

A minister in a denominational pulpit in Detroit was some time ago ousted because he had offended his congregation by his "rank" social utterances. To many he is a hero. Assuming that we agree with his ideas, however, was not his martyrdom attained at the cost of results? Far better, if he could have set about to lead that socially obtuse congregation out of its narrow attitudes by a sound educational procedure. This may also suggest why some of the interdenominational Sunday-school publications to which Mr. Whitaker alludes (and some denominational ones, too, for that matter), do not prophesy as boldly as he thinks they ought. Their task is educational. It is the job of such an editor to know the attitudes of his constituency, and to lead them a step at a time by a process of growth. Otherwise, he would make the same mistake which some critics of the "Kangaroosevelt" party think the administration is making. A leader may jump, in his thought process, all the way from where his followers are to where he thinks they ought to be. But he cannot get them to take that big a jump at one leap. And, the reader can stop reading whenever he pleases! After he stops, the editor's influence and leadership also stop. After the folks quit coming to church, the prophet is through. He can only go somewhere else and repeat. But he cannot lead and change that community.

Conclusion, if the community church is to be a free pulpit in the sense of having pastors who preach a social gospel by an individualistic method, it will not long be a community church. It will become the rendezvous of a select group of folks who already agree with the prophet—just another small liberal church. There are community church pastors known to the writer, who have social vision and the spirit of prophecy, but who use the educational method; and their churches are growing, because the community's thought and social passion, and the whole community life are growing with them.

Cordially,
DAVID R. PIPER,
Elgin, Illinois

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THE CHRISTIAN COMMUNITY

A Journal of Community Religion

RICHARD E. SHIELDS, Editor

1302 Chicago Temple

77 West Washington Street, Chicago, Illinois